but how oft, rising up to tempests and hurricanes, do they become pernicious ! Bains are necessary to nourish all the plants and animals of the earth ; but how often are they defective !—how often excessive ! Heat is requisite to all life and vegetation, but it is not always found in due proportion. On the mixture and secretion of the humours and juices of the body depend the health and prosperity of the animal; but the parts perform not regularly their proper function/' A living philosopher of a different school,, founding on such observations, boldly declares, that even human wisdom could improve the universe, which he therefore maintains can afford no proof of Divine wisdom ; and, as evidence of his assertion, he refers to certain delicate organs of the body, as the eye and liver, so apt to go wrong, and which could easily have had substituted for them an organ not liable to disease. " It cannot be doubted, as it appears to me, that scientific genius, even in biology, is sufficiently developed and emancipated to enable us to conceive after the laws of biology of certain organizations which differ notably from all those which we know, and which shall be incontestably superior to them in the point of view in question, without these ameliorations being inevitably compensated in other respects by equivalent imperfections."* The common answer to these objections, that the evils referred to are the incidental results of general laws good in themselves, we cannot hold to be adequate ; for we have seen that God can arrange his general laws so as to make one law counteract the evil that would flow from the unbending operation of another. As Hunie remarks, " A being who knows the secret springs of the universe might easily, by particular volitions, turn all these accidents to the good of mankind/' We must regard these supposed evils as following from the arrangements of heaven, just as much as the physical bless-

ings. We must see God in the hurricane as well as in the gentler breezes—in the floods as well as the softer showers—in the scorching drought as well as in the genial heat—in disease as well as in health. So far as these evils are merely physical, or bear a physical aspect, or are connected with other physical phenomena, they are not evils. In itself, and apart from its relation to man, on whom it may inflict pain, or whose plans it may disturb, the tempest is no more an evil than the

* Philosophie Positive, vol. iii p. 463.